were doing and thinking. Here and there we catch glimpses of them—as in the agrarian reforms which altered their means of livelihood, in sculptures which hint at sports and games (although these may have been chiefly for the aristocracy) and at popular religious cults, and in the pages of Wang Ch'ung, where popular beliefs are described in the process of holding them up to ridicule. On the whole, however, our knowledge is most fragmentary.

SUMMARY

It was a rich age, that of the Ch'in and the Han. China, next to Rome, was the most powerful state on the planet. In a land in which was a local particularism that might later have developed into the type of divisive nationalism so characteristic of Europe, unity had been accomplished and the separatist tendency had been decisively weakened. This, one of the outstanding political achievements in the history of the race, was the work of both the Ch'in and the Han. The former began it and the latter carried it further. The means employed were partly administrative and partly cultural. The administrative machinery was largely the contribution of the Ch'in. The cultural theories by which the Ch'in tried to reenforce their organization—those of the Legalists—proved too drastic. It was due to the genius of the Han that the principles chiefly associated with a different school, that of Confucius, were adopted and made to work. This successful combination of administrative machinery with a unifying, practical philosophy of human society, proves the greatest of the Han rulers to have possessed extraordinary political capacity. Moreover, the territory of the China thus united and made strong

was being greatly extended, the Chinese showing that power of assimilating and molding other peoples which has been one of their outstanding characteristics. Civilization, too, was developing and being modified—in part by foreign influences.

Like all human inventions, the Chin-Han system was not without defects. There was a tendency to crash originality: political unity was achieved through enforced cultural uniformity and this latter could be brought about only by stifling the brilliant individualism so characteristic of the disunited Chou. Freedom and progress were sacrificed to the ideal of domestic peace.